

# CHURCH AND STATE

## A MONTHLY REVIEW



VOL. 7, NO. 9

OCTOBER, 1954

### ***School Indoctrination Pitfall Avoided by Evanston Assembly***

A proposal for furthering Christian evangelism by the introduction of public school religious instruction was tabled at the Evanston (Ill.) meeting of the World Council of Churches after several delegates pointed to dangers inherent in the proposal. Methodist Bishop J. Waskom Pickett of India joined with his fellow-Methodist, Bishop G. Bromley Oxnam of Washington, D. C., and with Episcopal layman Charles P. Taft of Cincinnati and Baptist official Reuben Nelson of New York, in speaking out against the proposal, which had been introduced before the Council's Commission on Evangelism by Canon R. Kenneth Naylor of Montreal, a spokesman for the Church of England in Canada.

Bishop Pickett, in particular, was able to show from developments in his section of the world that public school evangelism is wrong in principle and a threat to Christianity itself. He pointed out that a wave of religious nationalism in India and Pakistan has given rise to proposals for compulsory instruction in Hinduism and Mohammedanism even in the Christian schools of those countries.

(Just a few days before this session of the World Council assembly, a Religious News Service dispatch from Lahore, Pakistan, reported that "Moslems, who form an overwhelming majority of students in Christian schools, have been demanding that [Roman Catholic] Church authorities allow the Koran to be taught" in church missionary schools.—*Editor's note.*)

After an exchange of views on the issue—during which Dr. Henry P. Van Dusen of New York's Union Theological Seminary favored Canon Naylor's proposal—the commission's drafting committee announced that it would not attempt to settle the question then because of the widely differing situations in various countries. The commission did, however, adopt a report in which seven proposed methods of evangelizing more

people were outlined, none of them involving exploitation of the public school system.

#### **Persecution Hit**

In another action, the Second Assembly of the World Council adopted a resolution expressing "grave concern" over continued reports of religious persecution in certain countries and instructed its officers and the Commission of the Churches on International Affairs "to continue to use every effort in representations to the governments concerned and, where they are involved, to the religious authorities." Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church in the U. S. A., said that the resolution alluded particularly to suppression of Protestantism in Spain and Colombia. Upon his motion the delegates amended the resolution to include a reference to "the statement on religious freedom in the United Nations Declaration of Human Rights," to which Colombia had been a signatory. Bishop Hanns Lilje of Germany, president of the Lutheran World Federation, took occasion to correct a false report which had been circulated on August 14 by the National Catholic Service of Colombia (SNNC) to the effect that he had declared after visiting Latin America "that it is false that the Catholic Church persecutes Protestants in Colombia." "I want to state in no uncertain terms that this is a most regrettable misquotation," Bishop Lilje told the Assembly. He added that he hoped Colombia would some day come to adopt "the modern conception of tolerance—and what is

more important—Christian relationships between the churches."

Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina, who was later elected one of the Council's six world presidents, declared that persecution is being continued with perhaps greater zeal than before in Colombia, Peru, Ecuador, Venezuela and Paraguay, while restrictions have been eased in Argentina and Mexico. He placed Chile, Uruguay, Bolivia, Brazil, Central America and the Caribbean republics in a separate category, saying that they have "complete liberty of action for all religious bodies with some special privileges for the Roman Catholic Church."

### **Ockenga, Pfeffer, Stuber 7th Conference Speakers**

Three outstanding leaders in the fields of religion and law have accepted invitations from POAU to speak at the Seventh National Conference on Church and State, to take place on January 19 and 20, 1955, in Washington, D. C.

The major address at the Constitution Hall session on the night of January 20 will be delivered by the Rev. Dr. Harold John Ockenga (see picture on page 7), pastor for the last 18 years of Boston's historic Park Street Church and a famous radio and outdoor preacher. Dr. Ockenga has travelled extensively throughout the world, having been to Europe seven times and conducted coast-to-coast U. S. speaking tours fifty times.

Leo Pfeffer (see picture on page 7), assistant director of the commission on law and social action of the American Jewish Congress and author of the comprehensive work, "Church, State, and Freedom" (1953), will address a banquet meeting on the evening of January 19.

The Rev. Dr. Stanley I. Stuber, well-known Baptist leader, official of the National Council of Churches and author of "A Protestant Primer on Catholicism" (1953), will address a daytime session on January 20.

## Lending Library Started by POAU With 21 Books—More Copies Sought

A modest lending library of outstanding books on church-state relations has been established for local use at POAU Washington headquarters. For a depth of understanding which cannot be obtained from pamphlet and periodical literature alone, members are invited to make use of this library and to contribute additional volumes to it if they can do so, thus helping themselves and fellow members as well. At present, the following 21 titles are available (one each):

TITLE	AUTHOR
<i>American Freedom and Catholic Power</i>	Paul Blanshard
<i>The Irish and Catholic Power</i>	Paul Blanshard
<i>Communism, Democracy, and Catholic Power</i>	Paul Blanshard
<i>The Roman Catholic Problem</i>	George W. Elderkin
<i>People's Padre</i>	Emmett McLoughlin
<i>Separate Church and State Now</i>	Joseph M. Dawson
<i>The American Tradition in Religion and Education</i>	R. Freeman Butts
<i>A Catholic Speaks His Mind</i>	Thomas Sugrue
<i>The Attack Upon the American Secular School</i>	V. T. Thayer
<i>The Vatican in World Politics</i>	Avro Manhattan
<i>Catholic Imperialism and World Freedom</i>	Avro Manhattan
<i>Cornerstones of Religious Freedom in America</i>	Joseph L. Blau, Editor
<i>School and Church: The American Way</i>	Conrad Henry Moehlman
<i>Religion in Public Education</i>	V. T. Thayer
<i>Separation of Church and State in the United States</i>	Johnson and Yost
<i>A History of American Education</i>	Stuart G. Noble
<i>Freedom and Public Education</i>	Melby and Puner, Editors
<i>Religious Liberty in Latin America</i>	George P. Howard
<i>The Roman Catholic Church and the Modern State</i>	Charles C. Marshall
<i>American Education Under Fire</i>	V. T. Thayer
<i>Church, State, and Freedom</i>	Leo Pfeffer

## Archer Gives Eye-Witness Account of Spain, Italy

"What I Saw Behind the Purple Curtain" will be related by POAU Executive Director Glenn L. Archer in a nation-wide speaking tour which is about to begin as this issue goes to press. Basing his analysis on his visit to Spain and Italy last summer, Archer's preliminary schedule calls for the following appearances:

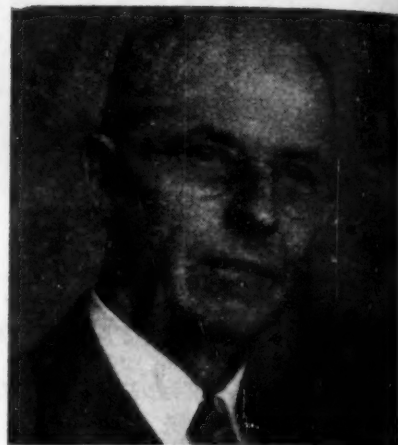
September 27, before the Cleveland, O., POAU Chapter; September 28, at the College Avenue Presbyterian Church, Alton, Ill.; September 29, before a luncheon meeting of the Indianapolis, Ind., Council of Churches; October 1, in the Immanuel Baptist Church auditorium, Tulsa, Okla.; October 3, in the First Methodist Church auditorium, Hutchinson, Kans.; October 5, before a Methodist conference meeting, Salina, Kans.; October 6, at the First Baptist Church, St. Joseph, Mo.; October 7, at the First Baptist Church, Topeka, Kans.; October 10-11, at Area Meeting in Ivanhoe Masonic Temple,

Kansas City, Mo., sharing platform with Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs; October 12, at the Fountain Street Church, Grand Rapids, Mich.; October 14, at a 5-county religious liberty rally in Centennial Hall, Plymouth, Ind.

Also, October 24, at Immanuel Baptist Church, Little Rock, Ark.; October 27, at the First Methodist Church, Tucson, Ariz.; October 29, at an Area Meeting in Los Angeles, Calif.; October 31, Reformation Day address at San Diego, Calif.; November 3, at San Francisco, Calif., chapter meeting in the First Baptist Church; November 9, Bedford, Ind.; November 11-12, St. Louis, Mo., regional meeting; November 13, at denominational leaders' meeting, Turkey Run State Park, Western Ind.; and November 14, East Chicago, Ind.

Later this fall, the executive director's itinerary will take him on an eastern-states and New England tour, including Pittsburgh, Pa., Binghamton, N. Y., Boston, Mass., New York, N. Y., Roanoke and Richmond, Va.

## College Hill Veteran Warns of School Peril



"Don't play with matches—keep sectarianism out of the schools!", will be the theme of a series of addresses in the Washington area by Dr. William A. Cook (above), based on his experience as superintendent of schools in a community which got "burned" by experimenting with the incorporation of a parochial school into the public school system. This was the community of North College Hill, near Cincinnati, O., which for the decade beginning in 1940 was torn by strife over control of public education.

Dr. Cook, who was North College Hill superintendent from 1943 to 1952 (weathering an attempt by Roman Catholic forces to oust him in 1947), will speak during POAU's current Washington-area campaign. Since 1952, when he retired from active public school work, Dr. Cook has taught classes in Hawaii, and subsequently at the Ohio Mechanics Institute in Cincinnati.

### Church and State

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CHURCH AND STATE



## NEWS From Far and Near

◆ Subsidies to Christian groups from the Thailand Government will be distributed in the future by the Church of Christ in that country, the (U. S.) Presbyterian Board of Foreign Missions recently announced. The Thai king is head of the Buddhist religion under the constitution, and at the same time protector of all religions and dispenser of subsidies to them. Most of the country's approximately ten to twelve thousand Protestants belong to the Church of Christ, a union of Presbyterian, Baptist and Disciples bodies; there are some fifty to fifty-five thousand Roman Catholics.

◆ Parsonages in Bucks County, Pa., will without exception pay 1955 real estate taxes, county commissioners decided recently. Formerly, about half of the county's estimated 140 parsonages paid taxes at the discretion of district tax assessors while the other half did not. To end the inequity, a flat valuation of \$1,000 and an assessed valuation of \$300 has been put on all parsonages.

◆ Repeal of a law banning music in outdoor religious processions in Ceylon was recently asked in a resolution adopted by spokesmen for various faiths at a public meeting in Colombo.

◆ Amendment of New York State "Sunday laws" to allow Sunday business activities by Saturday observers, "provided they do not disturb those persons who observe Sunday," is being asked by the Joint Committee for a Fair Sabbath Law, supported by Protestant as well as Jewish and Seventh-day Adventist leaders. Leo Pfeffer, general counsel for the group, attacked existing regulations for smiling upon "noisy" Sunday professional sports while penalizing unoffending Saturday-observing shopkeepers, and also remarked: "It would be shocking if bingo were to be legalized but no relief was afforded small (Saturday-observing) merchants. . . ." Later, in Washington, D. C., Dr. Alvin W. Johnson, religious liberty secretary of the Seventh-day Adventist General Conference, characterized a Lord's Day Alliance poster equating Sunday observance with "The American Way" as a "regrettable example of flag-waving in support of a particular religious belief," and continued: "If we are going to talk about the American Way, we ought to remember that the American way itself has never caused religious 'pressure' to be brought upon anyone for any reason. The American Way is full freedom for the observance or non-observance of any religious day." . . . The Michigan Supreme Court ruled recently that three Seventh-day Adventists who had declined jobs involving Saturday work were not thereby rendered ineligible for unemployment compensation.

◆ Canadian Prime Minister Louis St. Laurent publicly charged in a speech last month in Quebec City that Quebec Premier Maurice Duplessis is attempting to convert the province into an independent French Roman Catholic state. Both St. Laurent and Duplessis are French Canadian, Roman Catholic natives of Quebec, but their enmity on this question has been growing steadily. For three years the Duplessis administration has refused to accept federal grants for education and trans-Canadian highway construction, and Quebec citizens have had to bear an extra burden of taxation as a result. Duplessis replied to St. Laurent's attack with renewed insistence that he will never yield on Quebec's claim to full autonomy in educational and cultural matters and asserted that St. Laurent's desire for centralization would lead to socialism or communism. Observers see a possibility that the feud will become a party issue between St. Laurent's national Liberal organization and Duplessis's Quebec Union Nationale. In any event, however, St. Laurent will be followed in office by a Protestant of English-speaking origin.

◆ A "Fair Elections Practices Declaration," sent to the Republican and Democratic national chairmen recently by the Fair Campaign Practices Committee, Inc., resulted in a renewed pledge by both party officials that "any appeal to prejudice based on race, creed, or national origin" would be ruled out of forthcoming political campaigns.

## Utah, West Virginia Reply Late to Survey

After *Church and State* had gone to press on the September survey of state school laws and standards, a letter was received from a Utah official giving additional information which had been requested. (The correspondence was delayed because the official has been teaching at an out-of-town college.) The additional information did not materially affect the Utah picture as summarized in the survey, but *Church and State* here takes note of the letter's receipt in order to make clear that the official did cooperate in supplying the information.

Further word was also received from a West Virginia official who sent his letter after receiving a copy of the printed survey. Again, the additional information did not materially affect the picture as summarized in the survey.

## Urges Spain to 'Save' American Countries

Spain's "great spiritual reserves" should be used "to bring to Christ the American countries which look to her for example and guidance," the noted Italian Jesuit preacher, Father Riccardo Lombardi, declared in Toledo, Spain, during a recent speaking tour.

Father Lombardi did not indicate whether or not the United States and the Protestant sections of Canada were included among the "American countries" to which he referred, but if they were his suggestion was downright brazen. American missionaries intent on "bringing Christ" to Spain, according to their lights, are forbidden by law to "proselytize" on the theory that such activity would be an affront to the majority of the population (see story on page seven)—but the Jesuit spokesman was calling for precisely that kind of activity by Roman Catholic missionaries to the Americas.

## Role of the Public School

*Preach, my dear sir, a crusade against ignorance; establish and improve the law for educating the common people. Let our countrymen know, that the people alone can protect us against these evils (of monarchy), and that the tax which will be paid for this purpose, is not more than a thousandth part of what will be paid to kings, priests, and nobles, who will rise up among us if we leave the people in ignorance.*—Letter from Thomas Jefferson to George Wythe, August, 1786.

## Slanted 'Time' Story Answered by Archer

*Time* Magazine's account of the recent Vermont ruling against public school Bible classes (*Church and State*, September) was so venomously hostile to Paul Blanshard, who had lodged the complaint in the case, that POAU Executive Director Glenn L. Archer was moved to write in protest to the magazine. His letter, mailed on August 19, 1954 and perfunctorily acknowledged—but not published—by *Time* on August 25, was as follows:

SIR:

The story captioned "Blanshard Over Vermont" (*Time*, August 23) informed the reader of only one thing—that its author doesn't like Blanshard. The rest was misinformation.

Except for a 16-word quotation from the Vermont education board's ruling, the legal issue in the case was completely ignored, and the Supreme Court of the United States was outrageously referred to as "some Washington lawyers" whose decisions deserve contempt. The writer made it clear that he admired those Vermont natives who violated the Supreme Court's decisions as much as he despised Blanshard, a mere "Vermont-er-by-adoption." He made nothing else clear.

Blanshard's complaint in this case had nothing to do with his alleged "career of Catholic-needling." The illegal classes had been conducted by Protestant evangelists, and Blanshard wrote: "I do not believe that Protestants should be permitted to violate the law any more than Catholics or Jews; and certainly Protestants, even when they are in the great majority in a community, have the same obligation to observe the law that other citizens have." This was the action of a just and unprejudiced citizen, and the ruling which it evoked was crudely smeared in *Time* as a decision "to keep God out of the curriculum."

In the same spirit of justice which animated Blanshard, I should like to suggest that *Time* Magazine has the same obligation to make a fair and truthful presentation of the news as other reputable journals have.

Later, POAU learned that at least two Vermont residents had also sent letters to the magazine criticizing its handling of the story—but no word from any such letter has been published in *Time* as this issue of *Church and State* goes to press. One of the Vermont letters said, in part:

Many Thetford neighbors share his [Blanshard's] conviction that no religious group, one's own or any other, should be privileged to impose its position on any child in our public

schools. It is our firm belief that one's relationship to God should develop in the family of his inheritance and the religious body of his choice.

As to "leaving God out of the curriculum,"—God is found everywhere in this lovely Vermont countryside, including our schools. We feel He does not need selective or exclusive interpretation under public sectarian auspices.

Discussion of the Vermont attorney general's ruling played a part in the state's recent primary election campaign, leading the *Burlington Free Press* to observe: "Many thoughtful voters of all religious faiths will regret that political expediency led one candidate for state office to make an issue of the recent ruling against religious teaching in the public schools." (This was an allusion to ex-Governor Harold J. Arthur, who in the course of his campaign for nomination as lieutenant-governor, denounced the ruling by his rival, Attorney General F. Elliott Barber, Jr., as one which violated the "rights" of local school boards. The nomination, however, went to neither Arthur nor Barber; Mrs. Consuelo N. Bailey emerged the winner.) The *Free Press* continued:

"The constitutions of Vermont and other states, as well as of the United States, insist on separation of church and state. These provisions were enacted by highly religious people as a safeguard against persecution of minority groups. It takes only a short look at European history to know that the greater the official backing of a church by a state, the less has been the freedom of conscience.

"Clergymen who might find it convenient, in some local communities in Vermont, to use schools for religious instruction, may be gaining something far more precious than convenience by the law requiring them to instruct school children elsewhere. To give the impression, in public utterances, that the constitutional basis for this law is against religion is to point an accusing finger at the Founding Fathers and demand revision of cherished American tradition."

Further attention was given to the issue last month in Burlington, where it was revealed that the Rev. John R. Carlson of the Alliance Community Church and the Rev. William A. Tennien of St. Mark's Roman Catholic Church had been conducting Sunday services and Saturday catechism classes, respectively, in Thayer public school. The school board instructed Superintendent Lyman C.

## Knights Take Political Plunge Despite 'Rule'

"One of the most sacred rules of the K. of C. [Knights of Columbus] is never to bring politics into their order," according to a leaflet printed "With Ecclesiastical Permission" in the "Non-Catholics Would Like to Know Series." The title of the leaflet is *Why Cannot Catholics Be Masons?*

Despite this "sacred rule," St. Martin's Council of the Knights of Columbus recently interceded with Republican National Chairman Leonard W. Hall in an effort to block the renomination of Congressman Stuyvesant Wainwright of New York. According to a story by Harvey Aronson in the Garden City newspaper, *Newsday*, Kenneth J. Wyman, grand knight of St. Martin's Council, wrote to Hall and accused Wainwright of circulating "certain untrue and derogatory statements against the Roman Catholic Church on the subject of marriage and annulment." Wyman's letter followed an attack on Wainwright in *The Brooklyn Tablet*, diocesan weekly. The *Tablet's* charges were based on passages in an article by Wainwright in the *July Suffolk Bar Association Bulletin*. Wainwright replied that the article was "a piece of legal research" from which statements had been taken "out of context" by the *Tablet*, and declared that he was "no more anti-Catholic than I am anti-Protestant, anti-American or anti-God."

The *Tablet*, Wainwright's accuser, is in the habit of calling for the harshest conceivable punishment for "heretics." On November 5, 1938, this diocesan organ declared: "Heresy is an awful crime against God, and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has a right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the archtraitor."

When the returns were in, however, Congressman Wainwright was renominated by a large margin.

Hunt to "try to work out some satisfactory solution" with the two pastors, who were described as not wanting "to embarrass anyone or have any controversy." After consultations, Hunt announced that the religious services and classes would be continued. "Both groups pay for the use of the building," he said.



# CHURCH-STATE RELATIONS: A POAU Bibliography—I

Listed below are books and pamphlets of recent years bearing on the subject of church-state relations. The titles represent works of many points of view—some of them in fundamental opposition to POAU's—and a listing here does not imply endorsement of each book or pamphlet. This bibliography is intended to aid Church and State readers to explore the subject freely on their own. Some of the works are available through POAU's new Washington lending library (see story in this issue), and members who are in a position to donate additional books to the lending library will be rendering a valuable service to their fellow-members. The first part of the bibliography is published below. The second part will be published in a forthcoming issue.

## Biography

- Bainton, Roland H. *The Travail of Religious Liberty: Nine Biographical Studies*. Philadelphia: Westminster Press, 1951. 272 pp. \$4. Thomas of Torquemada to John Locke. Foote, Henry Wilder, Thomas Jefferson: *Champion of Religious Freedom; Advocate of Christian Morals*. Boston: Beacon, 1947. 70 pp. + ix. \$1.50. McLoughlin, Emmett. *People's Padre*. Boston: Beacon, 1954. 280 pp. \$3.75. The administrator of a hospital in Phoenix, Arizona, and ex-Catholic priest, uses his clerical experience as a basis for his interpretation of current church-state relations in the United States. Sugrue, Thomas. *A Catholic Speaks His Mind on America's Religious Conflict*. New York: Harper, 1952. 64 pp. \$1.

## Censorship

- Burke, Rev. Redmond A. *What Is the Index? Milwaukee*: Bruce, 1952. 129 pp. + vii. \$2.75. Miller, Merle. *The Judges and the Judged*. New York: Doubleday, 1952. 220 pp. \$2.50. Foreword by Robert E. Sherwood. Includes revelations of clerical pressures on mass communications in the United States.

## Church-State Relations in Other Countries

- Blanshard, Paul. *The Irish and Catholic Power*. Boston: Beacon, 1953. 375 pp. + viii. Now \$1.95. (List Price, \$3.50.) Curtiss, John Shelton. *The Russian Church and the Soviet State, 1917-1950*. Boston: Little, Brown, 1953. 387 pp. \$6. Fernau, F. W. (Dickes, E. W., translator). *Moslems on the March: People and Politics in the World of Islam*. New York: Knopf, 1954. 312 pp. + maps. \$5. Freeman, Kathleen. *God, Man and State: Greek Concepts*. Boston: Beacon, 1952. 240 pp. + viii. \$3.25. Shuster, George N. *Religion Behind the Iron Curtain*. New York: Macmillan, 1954. 281 pp. + xxi. \$4.

## Education

- Butts, R. Freeman. *The American Tradition in Religion and Education*. Boston: Beacon, 1950. 230 pp. + xiv. \$3. Conant, James Bryant. *Education and Liberty*. Cambridge: Harvard University Press, 1953. 168 pp. \$3. Corbett, James A. *The Church, the Constitution and Education*. Notre Dame: Ave Maria Press. (pamphlet)

Darling, Edward. *How We Fought for Our Schools*. New York: W. W. Norton, 1954. 255 pp. \$3. A "novel" based on actual events in many communities.

Gauss, Christian F., editor. *The Teaching of Religion in American Higher Education*. New York: Ronald Press, 1951. 158 pp. + viii. \$2.75. A symposium of leading educators tangles with a complex question.

Hartnett, Father Robert C. *The State and Religious Education*. New York: America Press, 1952. 25c (pamphlet).

Huber, Rev. Raphael. *The Part Played by Religion in the History of Education in the United States of America*. Washington, D. C.: Catholic University Press, 1952. 50c (pamphlet).

Johnson, F. Ernest, editor. *American Education and Religion: The Problem of Religion in the Schools*. Institute for Religious and Social Studies: Harper, 1952. 211 pp. + ix. \$2. A series of addresses.

Manion, Clarence E. *The Church, the State and Mrs. McCollum*. Notre Dame: Ave Maria Press, 10c (pamphlet).

Mason, Robert E. *Moral Values and Secular Education*. New York: Columbia University Press, 1950. 155 pp. + viii. \$2.75.

McCollum, Vashti. *One Woman's Fight*. New York: Doubleday, 1951. 221 pp. \$3. (Previously published by Beacon Press.)

Melby, Ernest O. and Poner, Morton, editors. *Freedom and Public Education*. New York: Praeger, 1953. 314 pp. + x. \$4. A collection of expressions by leaders in American education.

National Education Association, Research Division. *The Status of Religious Education in the Public Schools*. Washington, D. C.: The National Education Association, 1949. 25c (pamphlet).

O'Brien, Father John A. *Why Not Equal Rights for All Children? Notre Dame: Ave Maria Press*. 1949. 10c (pamphlet).

O'Neill, James M. *Religion and Education Under the Constitution*. New York: Harper, 1949. 338 pp. + xii. \$4.

Rafton, Harold R. *What Do Roman Catholic Colleges Teach? Boston: Beacon*, 1953. 35c (pamphlet).

Rian, Edwin H. *Christianity and American Education*. San Antonio: Naylor, 1949. 272 pp. \$3.

Russell, William F. *How To Judge a School*. New York: Harper, 1954. 143 pp. \$2.50.

Thayer, V. T. *The Attack Upon the American Secular School*. Boston: Beacon, 1951. 257 pp. \$3.50.

Thayer, V. T. *Public Education and Its Critics*. New York: Macmillan, 1954. 170 pp. \$2.50.

Thayer, V. T. *The Relationship of Church and State in Education*. Washington, D. C.: Horace Mann League (1201 - 16th St., N. W., Washington, D. C.). 1950. 50c (pamphlet).

## State Keeps Veto Power In Dominican Concordat

Parts of the concordat between the Vatican and the Dominican Republic, signed in Rome on June 16 (*Church and State*, July), have belatedly been made public by the National Catholic Welfare Conference news service (NC) although the full text is still being withheld in this country. As described in an NC dispatch of July 26, the latest concordat abandons "the old patronage system under which the heads of state in many Latin American countries have claimed the privilege of naming Bishops . . ." but a further reading of the dispatch reveals that the alleged change is illusory since the government may reject potential archbishops and bishops for "political" reasons.

In the words of the NC dispatch, the concordat "stipulates that before the Holy See appoints an Archbishop or Bishop in the Dominican Republic, it will inform the government of its choice, but only to learn whether it has any objections of a political nature. It says that while the Holy See prefers to appoint a native Dominican to an episcopal post in his country, it reserves the right to name a foreigner if a suitable native appointee is not available." This is basically similar to the terms of other concordats (*Church and State*, October, 1953, and March, May, July and September, 1954).

"The first article of the concordat," the dispatch continues, "sets forth that 'the Catholic, Apostolic, Roman religion continues to be that of the Dominican nation and will enjoy the rights and privileges which are rightfully hers, in conformity with divine law and Canon Law.'"

"It binds the state to recognize the international legal representation of the Holy See and the Church's character of a perfect society. . . .

". . . It pledges the state to full acceptance of the civil effects of Catholic marriages, respect for the Church's holy days of obligation, and the Church's right to provide a spiritual ministry to the armed forces and welfare institutions.

"On the question of marriage, the concordat says: 'The Dominican Republic acknowledges the full civil rights of each marriage performed according to the norms of Canon Law, which invalidates any subsequent recourse to civil divorce and reserves the adjudication of mar-

riage cases only to ecclesiastical courts. . . .

". . . In regard to the public schools, the concordat says that 'education imparted by the state . . . must be guided by the principles of the Catholic doctrine and morals.'"

## Bingo Question Involves Politics, 'Charity,' Law

Should gambling games be considered lawful when conducted for "charitable" and church purposes and unlawful when conducted for "profit"? This question was catapulted into the New York City political limelight recently when a veteran police officer was demoted after attempting to enforce the existing law. Article I, Section 9 of the New York State Constitution says:

"No lottery or the sale of lottery tickets, pool-selling, book-making or any other kind of gambling, except pari-mutuel betting on horse races . . . shall hereafter be authorized or allowed within this state. . . ."

Deputy Chief Inspector Louis Goldberg, chief of the Brooklyn Morals Squad, was demoted early in September, one day after he had visited six institutions—including Roman Catholic churches, synagogues and a Knights of Columbus hall—where bingo games were in progress, warning the proprietors that they must cease conducting the illegal games. After being demoted, Goldberg resigned, thus ending a career of 36 years during which he had received many honors for his clean-up drives against bookmaking, policy operations and other gambling activities.

Police Commissioner Francis W. H. Adams was supported on the Goldberg demotion by Mayor Robert F. Wagner, Jr., who insisted that "the issue was not bingo but . . . insubordination"—an allusion to a complaint that Goldberg had not kept his superiors fully informed of his actions against bingo games.

Summarizing the political cross-currents, the *New York Times* Review of the Week for September 19 put it this way: "The Democrats, eager to win the support of the Bingo Bloc, particularly in Queens—traditionally pro-Republican and pro-bingo—were flatly on the record, from Gubernatorial aspirant Averill Harriman to State Chairman Richard H. Balch and Mayor Wagner, in favor of legal bingo. Senator Irving M. Ives, Republican choice for

Governor, has voiced support for a local option law to legalize charity bingo."

Opponents of legalized charity bingo recalled the analysis of Chicago sports writer Herb Graffis: "Churches and charitable organizations run illegal gambling because that's the sure way of getting money for holy causes from people who wouldn't otherwise contribute if the Almighty pushed a .45 at them."

Praise for ex-Inspector Goldberg came from many Protestant churchmen, and statements condemning church-operated bingo games were issued by the Protestant Council of New York City, the New York State Council of Churches, and the National Council of Churches.

The bingo controversy, although taking especially dramatic form in New York City because of the Goldberg demotion, has broken out in many states. As this issue goes to press, legalized bingo is slated to be voted upon by Michigan citizens in November.

## Preacher Sees 'Delusion' In 'Popular' Faith Drive

". . . tremendous and often unfair pressure to get religion into education" was assailed recently by the Rev. Dr. J. Gordon Chamberlin in a sermon at Riverside Church, New York City. He said that the "pressure" was being exerted upon public educators as part of the drive to promote a "new popular religion" in America. Dr. Chamberlin continued:

"Doing pious things like including 'under God' in the Pledge of Allegiance, putting 'In God We Trust' on a postage stamp, or putting up posters urging people to 'Go to Church' can be the expression of sincere and devout piety, but it can also be a delusion. Both the honest churchman and the honest educator know that the form without the spirit is dead.

"Obviously we wish more children could have the influence of good Christian teaching in their lives, but let us not race after the mirage of thinking that the repetition of a prescribed prayer and the quick meaningless reading of a scripture passage will do the job."

The clergyman said that the current trend "endangers education because it deflects concern and effort from the important and central issues of religion in education to the superficial and peripheral ones."



## Spain Rejects Washington Protest on Closed Church

United States protests against the forced closing of an American Baptist church and police interference with Jewish New Year services were rejected last month by Spain. The latter told U.S. Embassy officials that the Second Baptist Church had been ordered to close for having engaged in "proselytizing."

Later, the Southern Baptist Foreign Mission Board pointed to "three considerations" which had been brushed aside. The considerations were:

"1. . . . Drastic steps hindering evangelical work have been taken in the small interior villages from time to time, but never before in the capital.

"2. The building is American property. . . . This might indicate that, in the agreements between the United States and Spain, basic principles of religious liberty are being compromised.

"3. Some American citizens working with the air bases in Madrid are members of the church and are active in most of its services."

The curtailment of Jewish high holy day observances occurred when Madrid police barred services which were to have taken place in a private hall or hotel.

## Chapters to Elect Officers in Fall

This fall, many state and local POAU chapters will hold elections for members of their Boards of Directors. Under a new plan, all chapters are urged to elect a Board composed of eighteen persons, with each member to serve for a three-year term, and with the expiration dates staggered so that six Directors will be elected each year, thus providing for continuity of administration as well as opportunity for new leadership.

After the boards are elected, they in turn proceed to elect their own officers—usually: a President; three Vice-Presidents in charge of program, membership and public relations committees, respectively; a Secretary; and a Treasurer.

Chapter secretaries are urged to send to the Department of Organiza-

tion, POAU, a list of nominees for Directorships and Board officers.

## D. C.-Area POAU Campaign Starts

The membership growth, the money, the enlightenment and the zeal needed for a militant defense of religious liberty are the objects of a Greater Washington drive now being launched by POAU. Attention is being focused particularly on the forthcoming Seventh National Conference on Church and State, January 19-20, 1955, to be climaxed by the annual mass meeting in Constitution Hall on the night of January 20.

Heading the campaign is Director of Organization John C. Mayne, assisted by Sterling R. March and other members of POAU's headquarters staff. The city and its environs have been divided into eleven geographical areas, each to be covered by its own campaign committee. POAU members who can furnish names of prospects and assist in expediting this work should immediately contact John C. Mayne at POAU headquarters.

## ADVANCE NOTICE

# THE SEVENTH NATIONAL CONFERENCE ON CHURCH AND STATE

Wednesday and Thursday, January 19-20, 1955, Washington, D.C.

HEAR—Dr. Harold J. Ockenga, in Constitution Hall, Thursday Night.

Wednesday Evening Banquet—Address by Dr. Leo Pfeffer.

Thursday Daytime Sessions—Discussion groups and forums for chapter officers, clergymen and laymen. Displays.

Thursday Luncheon—Address by Dr. Stanley I. Stuber.



Harold J. Ockenga



Leo Pfeffer

(Please tear off and mail for more information and folders)

## INFORMATION AND REGISTRATION BLANK

Mail to POAU, 1633 Massachusetts Avenue, N. W., Washington 6, D. C.

- ☐ Please send complete program information. I will distribute notices like this to friends in my church or other group.
- ☐ Here is my ADVANCE REGISTRATION of \$1. Send me the advance program and two tickets to the mass meeting, reserved section of Constitution Hall.

Name \_\_\_\_\_ (Give title: Rev., Mr., Mrs., Miss, Dr.)

Address \_\_\_\_\_ City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Organization Represented \_\_\_\_\_

(Make checks payable to POAU. Return this blank today.)

## Kentucky Judge Says Nuns May Stay in Public Schools; POAU to Appeal

There is "nothing in the Constitution" to prevent garbed Roman Catholic nuns from teaching in the public schools of Kentucky, Franklin Circuit Judge William B. Ardery ruled on September 28. Eugene Siler, former appeals court judge and attorney for plaintiff J. C. Rawlings and POAU's Kentucky affiliate, announced that he would file an appeal with the Appellate Court within 30 days.

Although Judge Ardery said in the decision that the garb of the nuns was "the only question here," the plaintiff's brief had actually presented evidence to show that the nuns' vows and the educational policies of their church were in fundamental conflict with the educational policies of Kentucky; the nuns' garb was only symbolic of this fact.

It is hoped that the appeal will result in a more realistic legal appraisal of the significance of parochial-"public" school tie-ups, which follow a pattern leading ultimately to the destruction of the public school system. The "blueprint-for-destruction" is as follows: 1. Church personnel and church buildings are employed as "economy" or "emergency" stop-gap measures to relieve inadequate public school financing and teacher shortages; 2. Schools receiving such church "aid" become (or remain) Roman Catholic parochial schools supported at public expense; 3. Genuine public schools are allowed to decline; 4. The entire public school system becomes parochialized and a major blow has been dealt to religious liberty.

## Marion County School Policy Causes 'Strike'

"We're fixin' to go the winter out," said a spokesman for hundreds of Bradfordsville, Ky., parents and students recently as they went "on strike" against the closing of their public high school by the Marion County Board of Education. The strike took the form of a refusal by high school students to board a bus sent to take them to a school in Lebanon, 10 miles away, and a simultaneous refusal by parents to send children to the Bradfordsville elementary school until state officials should act on their demand for a re-opening of the closed high school.

Marion County is the focus-point of a suit brought by POAU's Kentucky affiliate last year, revolving about the public employment of garbed Roman Catholic teaching nuns and affecting six counties in all—but Don V. Drye, spokesman

for the striking Bradfordsville parents, emphasized that the strike is not connected with the suit and should be considered on its own merits. Drye, a Bradfordsville farmer and funeral director, said that the parents and students are seeking "something just as good as St. Charles ["public"-parochial] High School for our town." They contend that the county school board had for years discriminated against their high school and in favor of the "lavishly outfitted," nun-staffed St. Charles high school (*Church and State*, February, 1953). According to Drye, the St. Charles High School building was worth \$500,000, compared to the \$35,000 Bradfordsville structure which had been built with W. P. A. funds. He revealed a plan to file legal action at Frankfort to force reopening.

County Schools Superintendent Hugh C. Spaulding replied that the board had no intention of reopening the public high school unless or-

dered by a court to do so. The board had voted 4 to 1 for the closing, with one Protestant member voting with the majority, and one against. The stated reasons were that Bradfordsville is not a logical high school center from a geographical and population standpoint; most people in the eastern part of the county prefer to send their children to Lebanon; continued operation of the Bradfordsville high school would be uneconomical and discontinuance was required under a state ruling requiring a minimum of 100 students for accreditation. These arguments are scornfully rejected by Bradfordsville residents, who point out, among other things, that their high school had been the first in the county and that the board's failure to properly equip and staff the school was a leading cause of declining enrollment.

The Bradfordsville strike has been a colorful affair which on its sixth day was reported to have produced about 750 marchers, some carrying red, white and blue umbrellas in a procession past the school. Several clergymen have offered addresses of encouragement to the strikers, songs and hymns have been sung and meals served by the ladies of Bradfordsville Christian Church.

State Superintendent of Public Instruction Wendell Butler has refused to act on the theory that the Bradfordsville situation is a "local" matter.

## Peace Requires Changed Attitude, Says Delegate

"If we search deep and intelligently, at the bottom of every curtailment of religious liberties we shall find the direct or indirect influence of the Roman Catholic Church. We regret to say these things in an hour when we should like to have a brotherly approach with every Christian in the world. But there is no hope of a common Christian front in the world until the day when the Roman Catholic Church retraces her steps and extends to us the right hand of fellowship as brothers on equal terms. . . . The liberal spirit of the [Latin American] constitutions has been a thorn in the [Roman Catholic] flesh, and the effort to eliminate it has been untiring, with the result that she has succeeded in many countries in modifying it so as to regain at least some of the privileges she enjoyed in colonial times. The most recent victories have been in Colombia and Paraguay."—Sante U. Barbieri, Methodist Bishop of Argentina, Uruguay and Bolivia, speaking at the Second Assembly of the World Council of Churches.

### CHURCH AND STATE

#### Monthly Organ of

Protestants and Other Americans United for Separation of Church and State

1633 Massachusetts Ave., N. W., Washington 6, D. C.